

Monthly eMagazine of Vedanta Ashram & Mission

# *Vedanta Sandesh*



Year 28

June 2024

Issue 12

# Cover Page



**T**he Cover Page photo of June 2024 edition of Vedanta Sandesh is a very beautiful & common bird called the Blue-throated Barbet (*Psilopogon asiaticus*).

Blue-throated Barbet is native to Southeast Asia. It is almost ubiquitous & abundant in a variety of habitats. Its rapid, monotonous call is uttered almost constantly, and is one of the most common bird sounds of these landscapes even if the bird itself remains hidden because of its color and also its preference for perching high up in dense foliage. A largely green bird with a short tail and a stout, strong bill. It has a largely blue face and throat with a black-lined red crown. They excavate nests in tree holes, and feed on flowers, fruits, buds and insects.

Blue-throated Barbets are a photographer's delight. This photograph has been clicked by an avid nature lover and photographer Prasad Datar in Sattal in Dec 20. We wish & pray to God that these beautiful birds continue to populate our forests in the sub-continent and delight one & all. It is indeed an Aranya Vibhooti.

Om Tat Sat.

# S T A R T S O N



## Vedanta Sandesh

June 2024



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Editor

*Swamini Samatananda Saraswati*



# Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

June 2024 : Year 28 / Issue 12



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शिष्य उवाच

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठा कथं विमोक्षः।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम्।।

*The disciple asks:*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.

**Vivekachoodamani - 51**





*Message from Poojya Guruji*



# MOTIVATION IN NISHKAMA KARMA



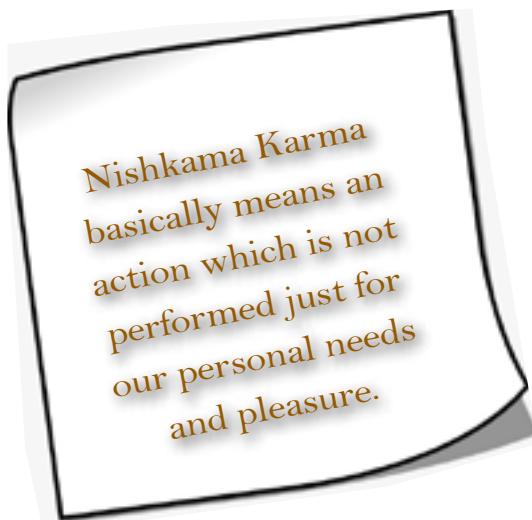
ishkama Karma is a tricky word, many get stuck into it. The result is that they consider Gita to be impractical and distance themselves from it. This becomes the most often asked question as to 'How can we act without any goals & targets?' Let us go into it.

## **Goals are a Must for Action**

Without any doubt, no deliberate conscious action can be done without a definite goal &

## Motivation in Nishkama Karma

target. In fact, clearer & dearer the goal, the better is our dedication, hard-work & thus better will be the result. This is common sense, so obviously no practical teaching can ever tell us that don't have any goal & motive. So what exactly is the meaning of the word 'Nishkama Karma'?



### What is Nishkamata?

Nishkama or Selfless Karma basically means an action which is not performed just for our personal needs and pleasure. We need to first 'see' this fact that the majority of our Karma's are basically ego-centric, meaning only



## *Motivation in Nishkama Karma*

motivated by personal benefits. On the other hand we also need to see that there are other people in the world around who are not motivated by this objective, but are rather motivated by the well-being of others (not directly connected to them). It could be their country, people, some scientific cause, some knowledge, or may be the God - the creator of the universe etc. So that's the basic difference.

### **Why Nishkamata?**

Interestingly, all those who are motivated by self-centric goals always experience a deep rooted lack within themselves and that is what drives them for something more & more, endlessly. For them the present is incomplete, the heaven lies only yonder. While there are others who are not on the same bus. They feel blessed by what they have



## *Motivation in Nishkama Karma*

and keep getting. 'What is' is already so beautiful and awesome, that they don't feel any need to work just for themselves. They are motivated by the well-being of others around who keep showering them with more than what they could ever imagine. Known or unknown. For them the world is so loving & caring, so beautiful. They are surprised as to why is all this anxiety about. They consider selfishness as sickness, and definitely have never experienced any deep-rooted pettiness. They prefer to live in a world of blessedness motivated by well-being of one & all.

### **Why Selfishness?**

Selfish people as though keep declaring & affirming their insecurities, worries & anxieties





## *Motivation in Nishkama Karma*

all the time. They do not see any reason to feel blessed, and therefore there is immense stress before any karma, while doing karma and definitely after the karma. If at all they are successful, then they have arrogance and also attachment to their wealth, which is definitely a very stressful endeavor. If at all they are unsuccessful, then obviously the stress multiplies tremendously. When all along our focus is more on what we are likely to get then karma is a drag for them, they never enjoy the process of execution of responsibility. It is the result alone that matters. Such people are not in a position to use their intelligence and love for the work in hand. They basically do not love their kar-



The self-perception of a selfish person is that of an insecure & petty individual. This is incorrect.



## *Motivation in Nishkama Karma*

ma, it is a drag, and are literally panting for the work to end and the result to finally come. All such dissatisfied people

### **The Philosophy of Nishkamata:**

As we examine these two kinds of motivations - the ego-centric and selfless, we clearly realize the beauty & importance of Nishkama Karma. No wonder Bhagwan and all our scriptures advise us to live selflessly which is another word for living lovingly. Why continuously denigrate yourself and infuse pettiness and make your life miserable.

Mukti is all about realizing the one, don-dual, timeless & transcendental divinity - the Brahman, as your very self. If this be so, then to live selflessly is the best



## *Motivation in Nishkama Karma*

preparation for the ultimate awakening. With Nishkamata we not only live lovingly & dynamically every moment but also re-affirm our poornata. Yoga is indeed an affirmation and sraddha of our Brahm-swaroopata. What greater motivation can there be than this awareness and prompted by this divine philosophy? None indeed.





# DRIG DRISHYA VIVEKA

*Swamini Samatananda*



# Shloka - 19



अत्राप्यावृत्तिनाशेन  
विभाति ब्रह्मसर्गयोः॥  
भेदस्तयोर्विकारः स्यात्  
सर्गे न ब्रह्मणि क्वचित्॥

In this case also, the distinction between Brahman and the phenomenal universe becomes clear with the disappearance of the veiling power. Therefore change is perceived in the phenomenal universe, but never in Brahman.

# DRIG DRISHYA VIVEKA



angati:

In the previous shlokas it has been discussed how the Avaran Shakti of Maya veils the reality between the Jiva and the Sakshi Chaitanya at the Microcosm level and in the same manner at the Macro level it veils the distinction between the phenomenal Universe and Brahman. Due to the ignorance brought about by the veiling power of Maya and lack of valid



## *Drig Drishya Viveka*

understanding the Vikshep shakti too goes on the wrong track and the Jiva ends up seeing himself as a limited being at the individual level and this Jiva then superimposes contentment on the objective world outside and thus there is an extended aviveka at the cosmic level. By itself, the Vikshep Shakti that is the power to bring about any creation is never a problem. It is due to the vikshepa shakti that we have a beautiful creation of the universe-the planets, water, air, fire, mountains, rivers, animals, plants, human beings, the entire world of inert and living beings. At the individual level it is due to the vikshepa shakti that the Jiva is blessed with the

body-mind-complex, the sense-organs to experience and respond to the world and it's situations. So Vikshepa Shakti is a blessing to experience the world



## Drig Drishya Viveka

Ishwara dons a new costume in every Avatara, prepared by his Maya Shakti

and to awaken to the reality of the Self. Ishwara uses this power of Maya to take Avatara in the universe in various forms and roles in order to fulfill an agenda of dharma. Vikshepa Shakti only becomes a

curse or an instrument of samsara when it is based on ignorance of the reality of the Sakshi Chaitanya or Brahman. In this shloka the Acharya says-

**Atra api aavrittinaashena vibhaati brahmasargayoh....**

At the macro level when the ignorance is removed and the right understanding of Brahman and the Cosmic creation is brought about then the distinction between Brahman and Sarga that is the Cosmic creation, is revealed. This is revealed when a spiritual seeker gains






## *Drig Drishya Viveka*

valid knowledge at the feet of a Shrotreeya Brahmanishtha Guru. When he studies how the Cosmic creation was created, what is the nature of creation, What is the substratum, who is responsible for the creation, when all this is thoroughly enquired upon then one is able to discriminate between the illusory creation of Maya and the unchanging Reality of Brahman. Such a wise person is clearly able to see the Substratum of Brahman as one non-dual reality which is timeless, unborn and changeless. He



## Drig Drishya Viveka

sees the entire creation as an illusory play of Maya which appears to be there just as waves, bubbles, and froth in the Oceanic waters. Although in this state of understanding too, the creation does not disappear. One can still perceive the Universe. But the vision to perceive the world changes. One who is established in Advaita Brahman will still be able to perceive and experience duality like any other ordinary person. The difference is based on how it is perceived. For a Wise Man all manifestation is a show of Maya which has come about like a dream in the mind. The difference between an enlightened and ignorant person is that the ignorant one sees the dream as real and therefore suffers the roller coaster of joys and sorrows whereas a Wise Man is



Negation of the Jiva or Jagat is not their non-perception, but appreciation of their impermanence.



## Drig Drishya Viveka

like a person who has awakened in the dream state itself. The dream is illusory and so he is not affected by the vivid play and experiences of a dream. In the Material world a sthitapragya can see the underlying reality of the Universe, even though He or She continue to play their roles on the cosmic stage. They can see distinction between the Actor and the role of he Actor. This is the reason why an Avatara or a Jivanmukta can bring about and play any role and yet remain untouched by it. This is the reason why the birth and action of an Avatara become divine or a leela.

**Bhedastayorvikarah      syaat  
sarge na brahmani kwachit....**

In this manner aavriti  
naashena i.e. when ignorance  
is destroyed one is able  
to see that all vikaara-all



## *Drig Drishya Viveka*

changes belong to sarga and not brahman at all. Brahman is the changeless reality. It is pure existence-the 'isness' of the entire objective world. In the scene where the Individual-is, the table-is, the computer-is, the book-is, the individual, the table, the computer, the book will change, they will come and go but the 'isness' as a substratum was there even before the objective world existed and will continue to exist eternally.

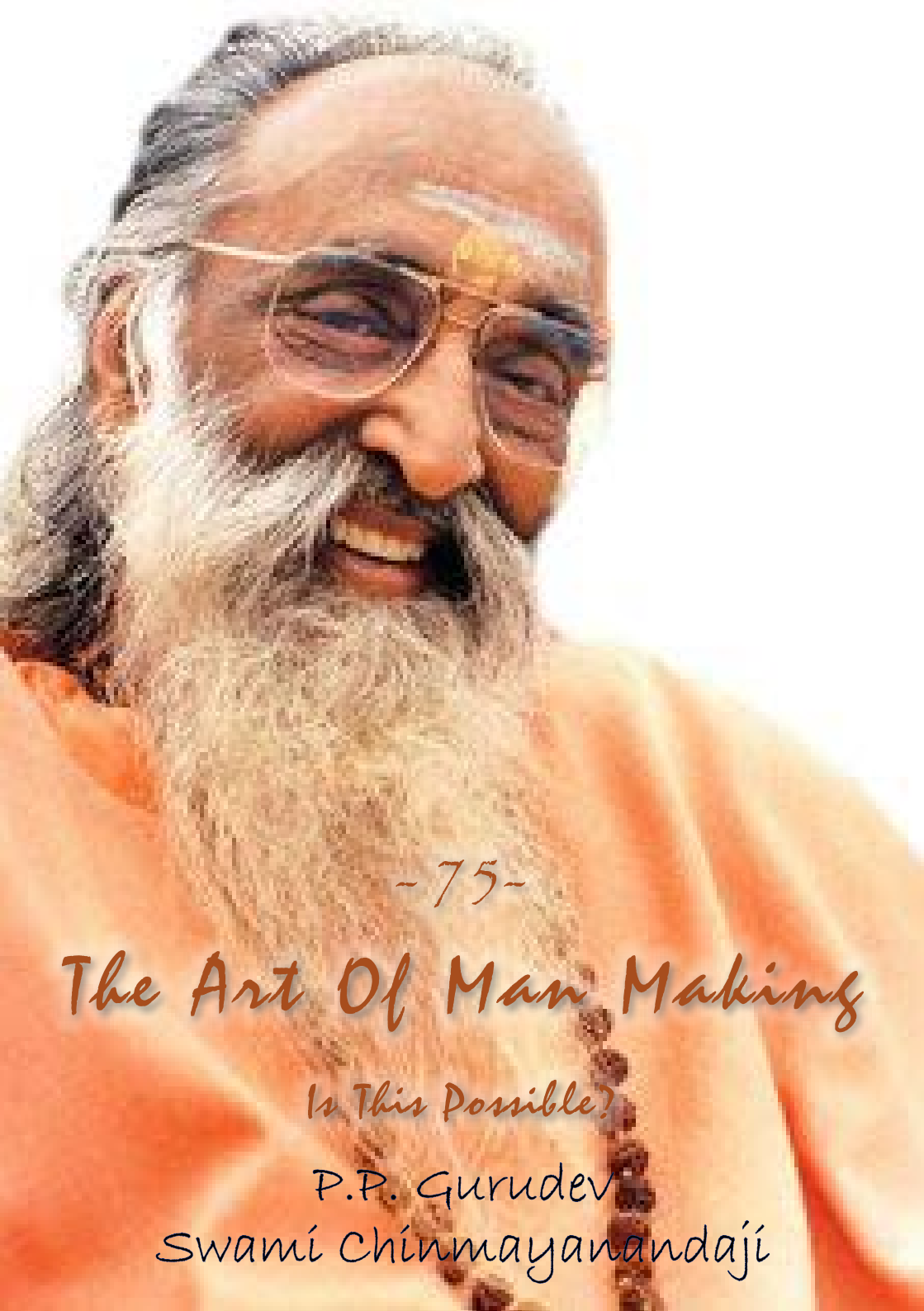
This is the vision of a Wise person.



# ***SELF CONTROL***



He who reigns within himself, and rules passions, desires,  
and fears, is more than a king. -John Milton



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# *The Art Of Man Making*

*Is This Possible?*

P.P. Gurudev  
Swami Chinmayanandaji

# THE ART OF MAN MAKING



When the promises of an achievement are so unbelievably spectacular, an ordinary man wonders if he can ever scale such heights of perfection in himself. Anyone can conceive and appreciate an Ideal, however noble and impossibly beautiful it may be; but when it comes to striving to achieve it, very few will have the confidence to march into it and gain it. We stop to wonder, "Is this possible for me?", and, stunned by the very doubt, our abilities collapse and our enthusiasm withers away.






## The Art of Man Making

Arjuna reaches such a benumbing state of inner doubt. And as a rational man, he raises many questions as to the possibility of such a personality-achievement in man. He asks, This Yoga of meditation taught by you, O Madhusudan, consisting of the evenness of mind, I am afraid, has no lasting effect, since the mind is always restless. This is his deep feeling of doubt. The highest in meditation is reached when the mind is Laserised to the chosen altar of our attention. But the mind is a vehicle, which always runs out into its familiar fields of objects. Thus, the Yoga of meditation, though theoretically acceptable to the reason in us, must be an impractical proposition because of the essentially fickle nature of the human mind.

In spiritual science, a student is given the full intellectual right to



In spiritual science, a student is given the full intellectual right to raise doubts and ask questions.



# The Art of Man Making

raise doubts and ask questions. In no religion is this freedom fully allowed. Even in the Hinduism of the Puranas, the students are to listen to the teachers, believe in what they say, and accept what is said in the texts. Questions are not to be asked: to doubt the sacred statements is a blasphemy in itself.

But in Vedanta, students are encouraged to raise all their logical doubts and the Rishis take up the challenge to answer all such honest questions exhaustively. Thus, in the Hindu scriptures of the Upanishads and the Geeta

alone, we find a dialogue between the Teacher and the taught. Here is Arjuna's doubt, very logically put and so vividly expressed.

Krishna, as a good psychiatrist, allows his student to express himself completely. So



# The Art of Man Making

Vasanas constantly drive the mind out into the world of objects, searching for sense-gratifications.

Arjuna amplifies his own doubt. Surely the mind, O Krishna, is restless, turbulent, powerful and unyielding- I regard it as difficult to control as to control the winds. Any seeker will realise that his mind is "surely restless, turbulent, powerful

and unyielding, O Krishna".

The mind is the vehicle by which we express our desires and passions. It is the one instrument that seeks to fulfil our ideas and ideals. The Vasanas constantly drive the mind out into the world of objects, searching for sense-gratifications. These powerful desires lend their strength to the mind and any man can soon realise how restless and turbulent his mind is, and how powerful it becomes when he tries to persuade it away from its objects.



## The Art of Man Making



Naturally, Arjuna reasonably concludes that “to control the mind is as hard as to control the wild winds”. No man can order and control the might of a storm, the tremendous forces of a typhoon. The storm does its havoc and spends itself. We can only rebuild what the storm has destroyed. We are helpless against its released fury and devastation. So too, the mind seems to be too powerful now, and we are helpless against its majestic ferocity.

Since the mind is unyielding to our will, how can a man quieten it and meditate? Meditation thus becomes an idealistic dream and not a realistic possibility. This doubt can arise in every student of meditation, especially when he has made his first few



## The Art of Man Making

shots at meditation. There are many who have dropped their meditation hour only because they felt disappointed at their futile efforts-in fact, their minds have sabotaged completely all their efforts at meditation.

This tragedy visits all those who in a hurry sit at their meditation-seats before they accomplish the purification of their hearts, before the exhaustion of their Vasanas through selfless dedicated actions of service. Without Vasana reduction, mental quietude is unattainable. Through selfless dedicated acts of love, through Karma Yoga, we were told earlier, how we could eliminate our Vasanas and bring about mental peace and tranquillity. This precondition for meditation is first to be brought about. Thereafter nobody can be a failure at



# The Art of Man Making

meditation.

So, once the student has sincerely accepted his own inner confusion, only then can he express his doubt. When he opens up the discussion with his question, Krishna answers, and what Krishna's answer is, we shall examine in our next talk.



# Jivanmukta

## Wandering In Himalayas

129

*Approaching Kailas*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj



# JIVANMUKTA

The panic-stricken sadhus did not stop to cook their food that day. On and on they hurried forward as if to save their lives. Around four o'clock we saw three or four small white tents just a mile before us. As the minds of the sadhus were obsessed with robbers, they jumped to the conclusion that the tents belonged to highwaymen. The sadhus were too frightened to take another step forward. We asked our native attendant about the tents, but he said that he did not know to whom



## Jivannukta

they belonged. I volunteered to find out. Another sadhu took heart and came forward to accompany me. I went towards the tents without a trace of fear. Chamaris and horses were grazing near the tents, and some people were sitting in a circle evidently chatting. As I neared the tents, one of the men seated in the circle jumped up and came running towards me. He prostrated himself before me and then embraced me. He was one of my acquaintances from Rishikesh and was returning from Kailas in the company of some merchants from Gangotri. As I seated myself in their midst, the other sadhus came forward uninvited.



Taking friends for foes, the sadhus had got into a terrible fright. It is certainly our own imagination that causes pleasure or pain: nothing created by God is responsible for either. "Mind can



## Jivannukta

make a hell of heaven or a heaven of hell." A woman's body, created by God, does not by itself give pleasure or pain to anybody. But when a man fancies it as his wife's, it produces pleasurable sensations in him. When a woman looks upon it as that of her husband's paramour, it fills her with anger and hatred. Thus, by the working of the human mind, the same object appears as a source of pleasure or pain to different persons and in different contexts. It is quite plain that the God-made world does not by itself cause pleasure or pain. How strange! Taking friends for highwaymen, the sadhus had suffered terribly. That night we enjoyed pleasant, carefree sleep. The next morning we set out again. The Mahatma whom we had met there was so unwilling to give up our company-so pleased at the unexpected meeting-that he resolved to accompany us to Kailas. In two or three days we reached Gyanima, having crossed several broad rivers and extensive plains. The



## Jivannukta

place seemed to be a small but busy town. On a vast plain near the snow - covered mountains, in the full blast of an ice - cold breeze, there stood 300 to 400 tents. For four months in the year Gyanima is full of life and stir. Wool and other things found in plenty in the region are bartered for food and clothing which are scarce. Many merchants camping there were from India and knew Hindustani quite well. Many were devoted to sadhus, and at their request we spent a day or two with them, resting in quiet comfort. As the company of a large number of people leads to mental unrest and because it was getting late in the year (it was late August), I decided to push forward with a chosen company of only three or four.





STORY

*Section*

## PRINCE OR FISHERMAN?

**A** prince is sailing in a ship. He is the royal heir to a great kingdom. His father is a great emperor. The ship is caught in a cyclone and dashed upon a rock and through shipwreck all perish and only this prince clings on to a wood and he is washed ashore to an unknown land where no one knows him, The new land is strange and he is penniless, and starvation has made him ill. Some fisherman takes pity on him and takes him into the fishermen's colony and



## *Prince or Fisherman?*

nurses him back to health, and after some time he gains strength and becomes a part and parcel of the fishermen's colony. He has completely forgotten everything about his former state. He has got but faint memories of his previous life in the palace, but he knows nothing more of the palace. In this way he grows up as a fisherman, putting up with all the hardships of a fisherman's life.

Then on the other hand, searchers have been sent by the king and these searchers are none other than the saints and the spiritual books, and the Jiva is the shipwrecked prince who has forgotten his home. From a state of plenitude He has come to the position of beggary, ill-fed, sometimes starving. Searchers are going country after country





## *Prince or Fisherman?*

but who can recognise the prince among millions of people? Such a condition is the condition of Jiva. Ultimately someone manages to contact the prince after years of searching and he is one who is intimate with the emperor, who knows certain birth-marks on the prince through which he can identify the prince without any fear of error, and he happens to come across this boy and he recognises him and informs him that he was a prince, heir to a royal heritage. But now an attachment has grown between him and the fishermen and he cannot entertain the idea of leaving his foster-mother and foster-father. He declines to leave the fishermen. But the searcher tries to convince him.

This is the process that takes place when the Guru tells the Jiva that Your real nature is sat-chit-anand. Unlimited wealth is yours. But the Jiva is attached to this miserable existence. So, Guru has to wean the aspirant from the state



## *Prince or Fisherman?*

of forgetfulness and then when the prince gets convinced by the knowledge given by the searcher, then a struggle comes. He has to make efforts to break attachment and if he has to get back his lost heritage, he has to go back, and this going back is called Sadhana. He has to sit at the Feet of a Sadguru and trace his own origin and reality.

This is a story of a Jiva who is the Divine Paramatma who is the source of all joy and contentment. Ignorant about one's true identity the Jiva suffers in samsara where he lives like a beggar seeking anand from various extraneous sources and as this anand is so transitory the eternal seeking of samsara continues endlessly from one birth to another.

Only through knowledge one is awakened in the ever fulfilled nature of the Self where one is the King-the source of all joy and wealth. The ever Poorna Brahman.

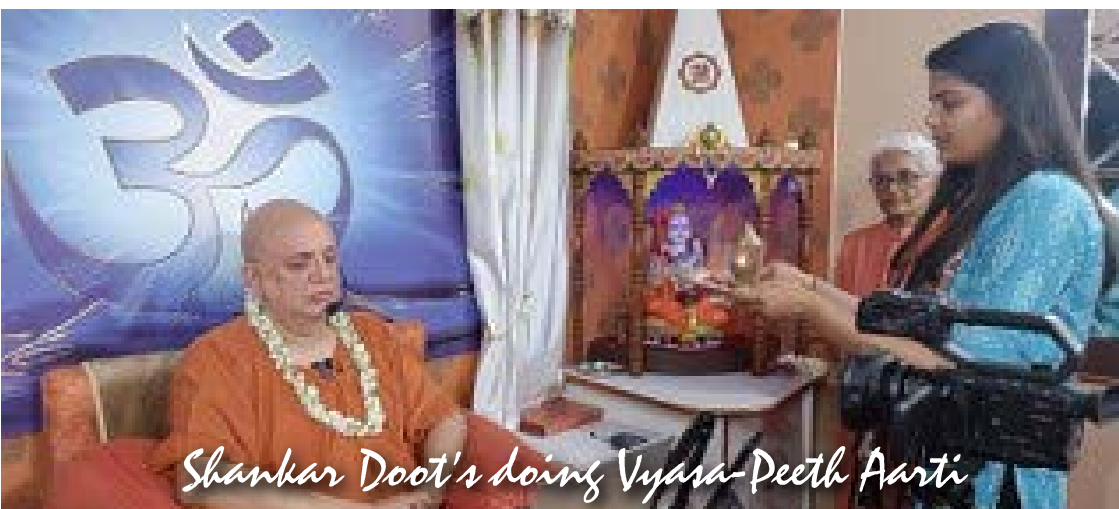




## Mission & Ashram News

Bringing Love & Light  
in the lives of all with the  
Knowledge of Self

# ASHRAM NEWS



# ASHRAM NEWS



*'Upodghat Bhashya of Bhagwad Gita'*



# ASHRAM NEWS

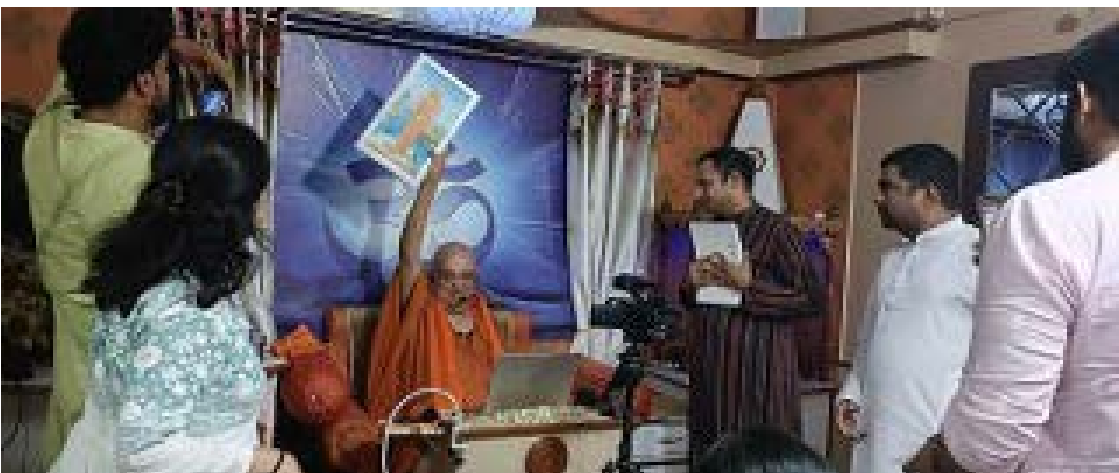


# ASHRAM NEWS





# ASHRAM NEWS



# ASHRAM NEWS

*Sri Adi Shankaracharya Jayanti  
Celebration*



*Children dressed up*

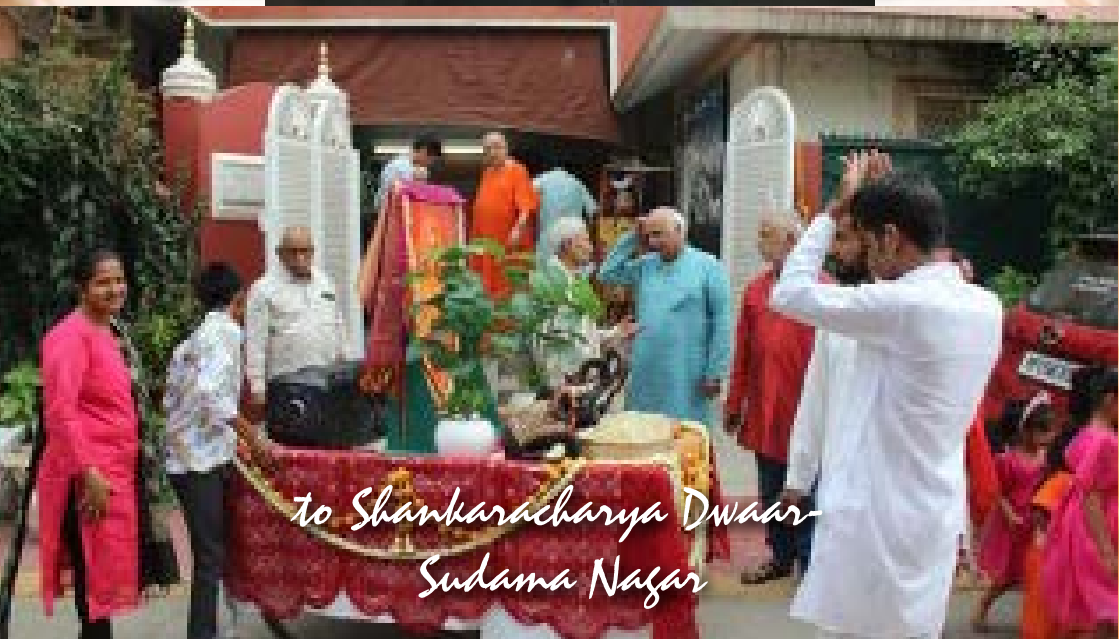
*As Devi Devatas*



# ASHRAM NEWS



*Grand Shobha Yatra from Vedanta Ashram*



*to Shankaracharya Dwaar  
Sudama Nagar*



# ASHRAM NEWS

*Pooja and Arti at Sri Shankaracharya Dwaar*





# ASHRAM NEWS



# ASHRAM NEWS



*Week long 'Bal-Samskar Shivar' at Ashram*





# ASHRAM NEWS

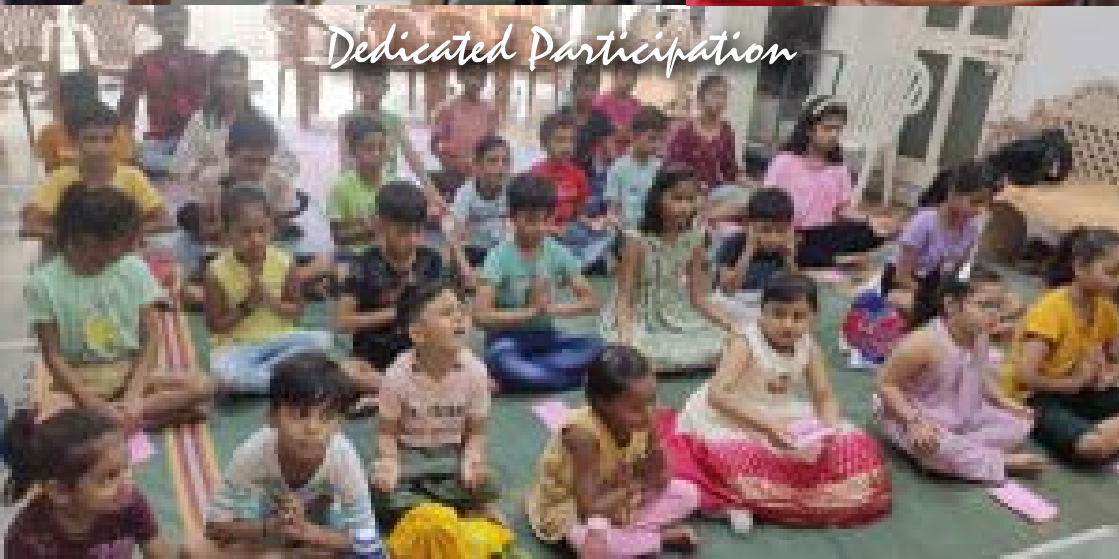


*Learning Shlokas & Bhajans with great enthusiasm*



*Sowing the seeds of Shraddha*

# ASHRAM NEWS







# ASHRAM NEWS



# ASHRAM NEWS



*Proud Parents of Bal Vihar*



*Presentation with confidence*

# ASHRAM NEWS



*Concluding Day*



*Show of Cultural Pride and Joy*



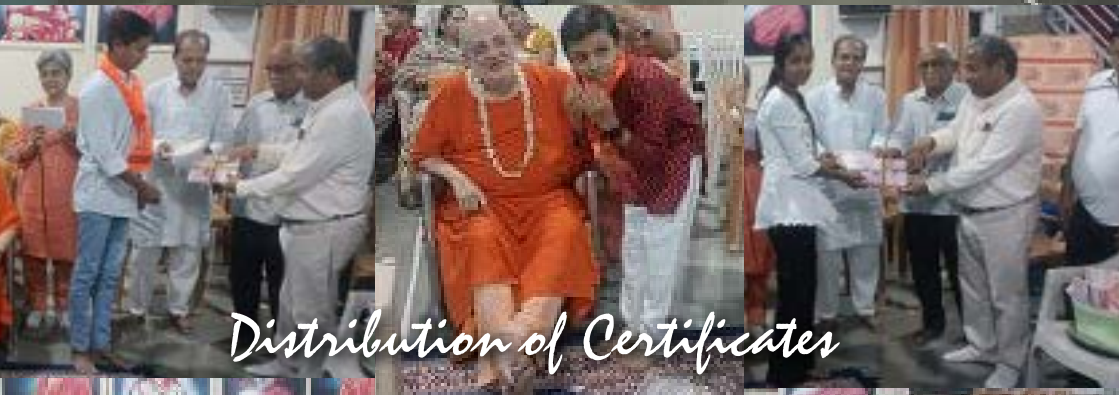
# ASHRAM NEWS





# ASHRAM NEWS

*A Proud and joyous Bal Samikar Group*



*Distribution of Certificates*



# ASHRAM NEWS

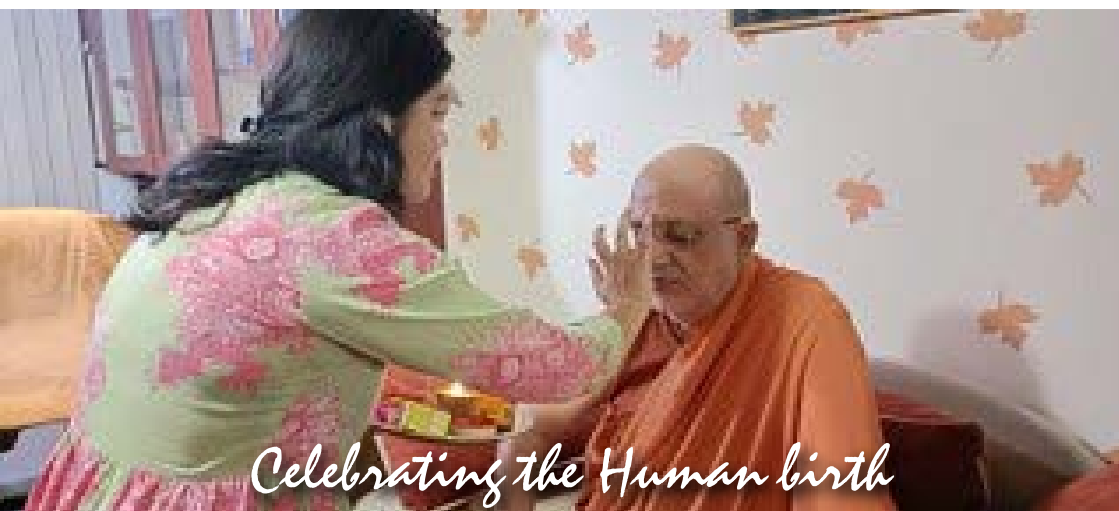


*Birthday Blessings*

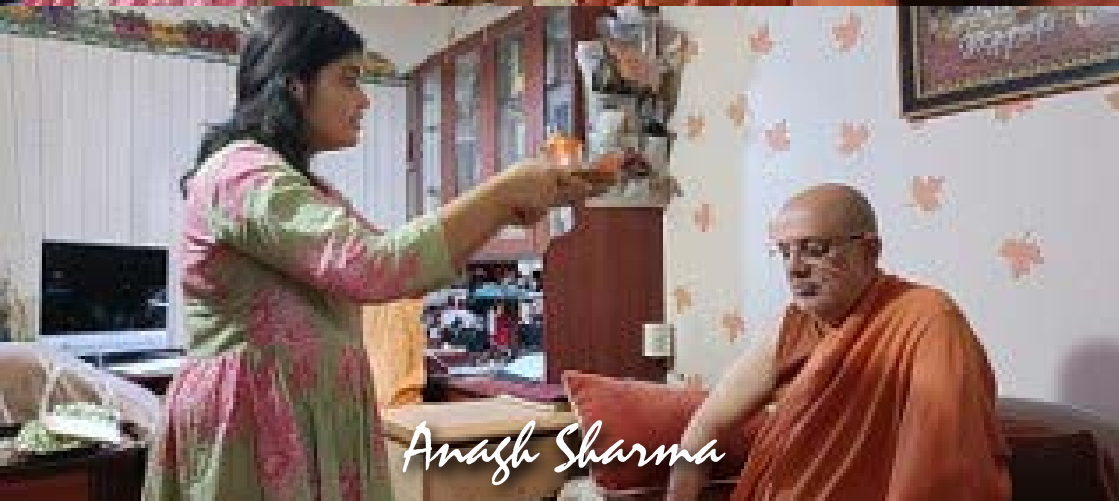


*For Smt. Durga Puri*

# ASHRAM NEWS



*Celebrating the Human birth*



*Anagh Sharma*



# Ashram & Mission Programs



Daily Class (Ch-2) of  
Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Gurujī Swami Atmanandaji

# INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

( Click here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS  
SUNDARKAND / HANUMAN CHALISA  
SHIV MAHIMNA STOTRAM / CHANTING  
MORAL STORIES ETC

---

Audio Pravachans ( Click here)

GITA / UPANISHADS / PRAKARAN GRANTHAS  
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SHIV MAHIMNA STOTRAM / CHANTING  
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Monthly eZines

Vedanta Sandesh - May '24

Vedanta Piyush - May '24



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